

Scripture Fulfillment

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Hello my name is Abigail Yosef I use she/ her/ hers pronouns and I will be presenting on scripture fulfillment.

Like other Jewish postbiblical writings as well as later rabbinic literature, the New Testament evinces direct quotations of and allusions to Israel's Scriptures. The most familiar form of New Testament reference is through "fulfillment citations" or "fulfillment quotations." In these instances, most common in the Gospels of Matthew and John (usually considered the "most Jewish" of the Gospels), Jesus is said to "fulfill" what had been prophesied. Such texts typically serve as "proofs" of the legitimacy of claims being made by and about Jesus (Sheridan, 2017, 727). It is possible, given that some of these quotations recur in different New Testament books, that the authors drew from a list designed to show the connections between Jesus and Israel's Scriptures; the technical term for such lists is *testimonia* (Sheridan, 2017, 728).

When recognizing scripture fulfillment there are patterns in the wording, this can also be referred to as fulfillment formula by some. Richard Hays says that when we consider Matthew's use of the Old Testament, the first thing that comes to mind is his manner of introducing prooftexts through a repeated formula. "This took place to fulfill what had been spoken through the prophet, saying..." He found ten quotations in Matthew that appear under this rubric (Hays, 2016, 3). An example of scripture fulfillment would be Matthew's narrative of Jesus' conception, birth, and infancy. Joseph, troubled by his betrothed's pregnancy, receives a message from an "angel of the Lord" that the child has been "conceived . . . from the Holy Spirit" Which is in Matthew 1.19–20. Matthew then employs the signature formula: "all this took place to fulfill what had been spoken by the Lord through the prophet" in Matthew 1:22 and cites Isaiah 7.14 (LXX), "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel," which Matthew translates as "God with us" (Mt 2.23). It is very interesting to note that the Hebrew of Isaiah 7.14 reads *almah* or "young woman" instead of virgin and actually anticipates nothing miraculous about this pregnancy. From this we can see that Matthew thus understands the texts from centuries earlier to refer to events related to Jesus. (Sheridan, 2017, 728).

Also in Matthew 5: 17 Jesus is recorded saying ““Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.”

For the authors of the New Testament, the Dead Sea Scrolls, the Mishnah, and other literature of the period, the Scriptures of Israel were not meant only or even primarily for their original audiences; they had on going meaning. The same is the case today for many Jews and Christians who hold the texts sacred. Every generation, every reader, finds a way to make the text relevant. Today we were able to see how that is so from the gospel of Matthew. (Sheridan, 2017, 730)

Thank you for your time.

Works Cited

Hays, Richard B. *Echoes of Scripture in the Gospels*. Baylor University Press, 2016.

Sheridan, Ruth. *Scripture Fulfillment*. In *The Jewish Annotated New Testament*, edited by Amy-Jill Levine and Mark Zvi Brettler. 2nd Edition. Oxford University, 2017